

THE
WARRANT
FOR
BOWING
AT THE
Name JESUS.

- From
1. *Christs Example.*
 2. *Phil. 2. 10.*
 3. *The Advantage.*
 4. *The danger of not Bowing.*
 5. *Antiquity.*
 6. *Injunction.*

Truly Produced and briefly Examined.

THE SECOND EDITION.

By William Wickins Londinens.

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Produced and Examined.



His Ceremony hath been much pleaded for; practised by many, seems to be built upon six subsequent Foundations, & according to the strength or weakness of them it stands or falls, we now therefore come to discover and examine.

SECTION I.

THE first is, *Christs Example.*] It is no more than he did, and that when dying, leaving us therein a lively example, which should with *Christians* have the force of a *Command*.

But for this we must take the word of the *Popish Doctors*, who have told many a loud untruth (a) in their time; For this see Sir *Edwin Sands Europa Speculum*. London 1638. p. 23. *a Doctors word daci by unis ratis.*
 "To grace that Ceremony the more, I have heard sundry of
 "their renowned *Divines* teach in *Pulpit*, that *Christ himself*
 "on the *Cross*, bowed his head on the right side, to reverence
 "his own *Name* which was written over it. This, first, is told
 in *Pulpit*. Secondly, by sundry *Divines*. Thirdly, And those
 renowned ones too, *Per viros nominis* But they should have done
 well to have told how they came by it, whether *per verbum scriptum*
 or *non scriptum*: by *Scripture* or *Tradition*, and then no doubt, some

would have taken the pains to have searched whether it were so or no, but now if we will not *believe* we may go look, We find indeed, that *Christ* bowed his head, & gave up the Ghost; *Joh. 19. 30.* ἡμίλιαντες τὴν παραλήγουσαν πρὸς αὐτὸν τὸ πικρῶμα, and *ver. 19.* that it was written over his head, Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων, ἰβραϊστὶ, ἰλλανιστὶ, καὶ ῥωμαιστὶ, in all three Languages, the more to be noted; but that *he bowed his head on the right side to reverence his own name which was written over it*, is *Apochryphal*: yet could we be thorowly perswaded, that any of those men stood at his *Cross*, and that when *Christ* bowed his head, he told them in their ear, that he did this *in exemplum*, for imitation; we should then be bowed to a performance, but till then we must not forget what *Christ* spake when alive, *Mat. 15. 9* μάτην ὁσεύοντάς με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων, *mens commandements* are but *vain Doctrines* in *Jesu worship*.

SECTION II.

P*Hil. 2. 10. That at the name of Jesus every knee should bow.* *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ καὶ ψῆ;* That is the Text, and this is made use of by very learned men. Now *Mal. 2. 7.* כי שפתי יוהי ושמרפ בעת ותורה ובקשך מריותו כי מלאך יהיה צבאות חתם.

Whom should we learn of but our *Priests*? 1. The Doctors of *Sorbon* they are stiff in the point, but what saith *Calvin* to this * *Sed plusquam ridiculi sunt Sorbonici sophistæ qui ex presenti loco colligunt genus flectendum esse quoties nomen Jesu pronuntiatur, quasi vox esset magica quæ totam in sono vim haberet inclusam, atqui de honore loquitur Paulus qui filio Dei non Syllabis exhibendus est.* “The Sophisters of *Sorbon* are more than ridiculous, which from this place gather, that the *knee* is to be bowed as oft as the name of *Jesu* is pronounced, as if it were a magical word that had its whole force included in the sound; but *Paul* speaks of honour to be given to the Son of God, not Syllables.

* Whose name, though loaded with obloquy by some Preachers of late, yet is highly extolled by that learned *Hooker* in his Preface to his *Laws of Ecclesiastical policie* Whom (speaking of *Calvin*) for mine own part, I think incomparably the wisest man that ever the French Church did enjoy since the hour it enjoyed him.

2. The Seminary of *Rhemes* on this place: “Thus by the like wickedness they charge (meaning the Protestants) the faithful people, for capping or kneeling when they hear the name of *Jesu*, as though they worshipped not our Lord God therein, but

" but the *Syllables*, or Letters, or other material Elements, wherof
 " the Word written or spoken consisteth; and all this by Sophisti-
 " cation to draw people from due honour and devotion to *Christ*
 " *Iesus*, which is *Satans* drift, by putting scruples into poor simple
 " mens minds about his *Sacraments*, his *Saints*, his *Cross*, his *Name*,
 " his *Image*, and such like, to abolish all true Religion out of the ^{b so W. Rey.}
 " World, and to make them plain *Atheists*. (b) But the *Church* ^{nolds of}
 " knows *Satans* Cogitations, and therefore by the *Scripture*, and ^{Rhemes char-}
 " *Reason*, warrants and teaches all her Children to do reverence ^{ges Dr Whit-}
 " whensoever *Iesus* is named, because *Catholicks* do not honour ^{taker, ut infra.}
 " these things, nor count them *holy* for their matter, colour, sound,
 " & Syllables, but for the *respect* and *relation* they have to our Sa-
 " *viour*, bringing us to the *remembrance* and *Apprehension* of *Christ*
 " by sight, hearing, or use of the same signes. Else why make we
 " not reverence at the name of *Iesus* the Son of *Syrach* as well as
 " of *Iesus Christ*? And it is a pitifull case to see those prophane
 " subtilties of Hereticks to take place in *Religion*, which were ri-
 " diculous in all other trade of life; when we hear our *Prince* or
 " *Sovereign* named, we may, without these scruples, do obeysance,
 " but toward *Christ* it must be superstitious.

Have we not here a whole *Colledge* of *Divines*, their opinion maintained with *Scripture*, *Reason*, *Example*, and *Zeal*?

But *festinare lente*, to proceed leisurely, let us take a review both of their Text and Marginal Notes.

1. In the body of their Text there is, *The Church by the Scrip- ture and reason warrants and teaches all her children to do reverence whensoever Iesus is named*; So that if you will be any Child of the *Romish Church*, this you must learn, *Lowly to bow, or put off the hat when Iesus is named*: It is a *Roman Lesson*, *Secundum usum Ec- clesie Romanae*, so they are wont at *Rome*.

2. For their *Scripture* and *Reason*, it were not amiss to hear others before we conclude.

2. For *Marginal Notes*. 1. *The Protestants will have no reverence done at the Name of Iesus.* 1. If they mean they will not have re- ^{*Paulo inferius} verence given to *Iesus*, it is very untrue, only they would not mock him as the *Souldiers* did. *Mat. 27. 29.* *ῥοτυπετήσαντες ἱμᾶσιν αὐτοῦ, ἱερᾶς ζων αὐτοῦ*, or crucifie him, and put him to open shame, as *Pilate*, and then give him, *Illud nomen gloriosum Iesus*, a glorious title, *Ver. 17.* *ὁ τὸς θεὸς, Ἰησοῦς ὁ βασιλεὺς τῆς Ἰουδαίας*. 2. It seems by this Note, they looked upon *Protestants* generally against bowing at the

the Name of *Iesus*; this it seems by them was the good old Protestant. And indeed, I find about *Anno Dom. 1220. Lucas Tudenfis adversus Albigensum errores*, l. i. c. 14. in *biblioth. patrum*, Tom. 13. p. 226. thus inveighing against them. *Inclinemus nos & illi*, (sc. Christo) *capita nostra non solum mentis sed & corporis, laudes & gratias persolventes qui pro nobis peccatoribus se misericorditer inclinavit: sed sunt nonnulli qui superbia spiritu tumefacti (de quibus valde dolendum est) qui etiam cum Gloria vel Laus Deo recitatur in Ecclesia, contemnunt aut erubescunt Regi Regum Iesu Christo capita inclinare.* Let us encline to *Christ*, not only the heads of our minds, but bodies, when we render thanks to him that mercifully bowed on the *Cross* for us, but there are proud ones that are a great grief, that when glory & praise to *God* is recited in the *Church*, do scorn or are ashamed to bow the head to *Iesus Christ* the *King* of *Kings*. But that this was not all appears, *Coram transeunte Cruce vel Christi Evangelio non assurgunt*: They rise not when the *Cross* passes by, nor stand up at the *Gospel*; *In celebratione Missæ Sacerdote se ad eos vertente & Dominum annunciante inclinare contemnunt* At *Mass*, when the *Priest* turns to them, and speaks of the *Lord* they scorn to bow; *Ad benedictionem Pontificis caput nudare negligunt*: At the *Popes* *Benediction* they wag not their caps; *Et quod omnino nefarium est & hæresis proximum, cum elevatur Corpus Christi à Sacerdote in sacratissimo ministerio Missæ, vel alias refertur, erubescunt vel refugiunt suppliciter adorare*: and that which is altogether wicked, and next door to heresie, when the *Host* is elevated in the *Mass*, or carried in *Procession*, they decline lowly to bow.

3. What will they make of all them among us that bow and are zealous for it? Are they the *Children* of the *Romish Church*, taught by her *Scripture* and *Reason*? The *Rhemists*, it seems, knows better than they, whose *Children* they are, for they will not be known to be down-right *Romish Catholics*, but that they are good old *Protestants*.

2. Marginal Note. *How Catholics honour the Name of Iesus & other things pertaining to him.*] It seems then 1. that we shall very well agree with the *Papists*, we shall be so much the nearer to *Rome*.

2. But must we take in other things pertaining to him? It is to be feared then, we must bow to the *Altar*, his *Chair of State*, to the *Bread*, after the words, *Hoc est corpus meum*, transubstantiated, and to the *Cross* that bore him; And indeed, these Arguments taken from antiquity and reason, are every whit as cogent to the bowing

bowing at a *Cross*, or *Crucifix*, as at the naming of *Iesus*, so that this bowing may be suspected but as *introductory*; the *first service* may bring in the *second*.

But that it may not be thought here is *impar congressus* a little *David* to a great *Goliath*, I shall willingly give way to the great *Champions* of the *Church* against *Popery* in their dayes, in their times, men of renown and famous in the *Congregation* of *Israel*.

Dr. *Fulk*, in answer to these *Rhemists*, thus, First, " it is certain, that the bowing of the knee at the sound of the name of *Iesus*, as it is used in *Popery* is not commanded nor prophesied in this place, but it pertaineth to the subjection of all creatures, to the Judgement of *Christ*, when not only *Turks* and *Jews*, which now yield no honor to *Iesus*, but even the *Devils* themselves shall be constrained to acknowledge, that he is their Judge. Secondly, He proves, that capping or kneeling, at the name of *Iesus* is superstitiously used in *Popery*, in sitting and not veiling at the name of *Christ*. *Emanuel*, God the Father, the Son, and the Holy Ghost, and bowing only at the name of *Iesus*, b and due reverence may be yielded to our Saviour, without any such outward Ceremony of Capping or Kneeling. But he hath also something to enervate their reasons.

alt seems hard to distinguish between bowing at Rome and London, that this should be Religious, that Superstitious. b Is it not so with us?

" And whereas you say, *The Popish Church* doth not honour these things, nor count them holy, for their matter, colour, sound, but for respect and relation they had to our Saviour, &c. It is too short a Cloak to cover your *Idolatry*, for the same was the perswasion of the *Israelites* in their *Golden Calf*, which they did not honour, for the matter, colour, fashion, but for the relation it had to God: the like of *Ieroboams Calves*. And c *Austine* tells us that the *Gentiles* in his time had the like excuse; *Sed existit, Nescio quis, Disputator, qui Doctus Sibi videbatur, & ait, Non Ego illum lapidem colo, nec illud Simulacrum, quod est sine sensu; Non enim Propheta Vester potuit nosse, quia Oculos habent & non vident, & Ego nescio, quia illud Simulacrum, nec animum habet, nec vidit oculis, nec audit auribus, non ergo illud colo, sed adoro quod video, & servo ei quem non video. Quis est iste? Numen Quoddam inquit, invisible, quod præsudet illi Simulacro. Hoc modo reddendo rationem, de Simulacris suis disertis sibi videntur, quia non colunt Idola, & colunt Dæmonia. But a certain Disputator riseth up & saith, I worship not that stone,*

cin Psal. 96.

or

“or that Image that is without sense, For your Prophet could not
 “know, that it hath eyes, and seeth not, and I be ignorant that
 “this Image hath no soul, nor seeth with his Eyes, nor heareth
 “with his *Eares*, Therefore I do not worship that, But I adore that
 “I see, and serve him whom I see not; Who is that? the invisible
 “Divine power who is President of the Image. After this manner,
 “while they give a Reason of their Images, they seem eloquent to
 “themselves, because they worship not Idols, and worship
 “Devils, &c.

Note

Hereupon, Dr. Fulk concludes, “Therefore it is not sufficient
 “to say, such things bring us to the remembrance and apprehen-
 “sion of Christ, by sight, hearing, and the use of the same signes,
 “for we must do in Religion and Gods service, not that seems good to
 “us, but that only, which he commands; for otherwise by such Re-
 “spects and Relations, remembrances and apprehensions, all idolatry
 “and false-worship may be defended.

Note

2. Mr. Cartwright, sometime Divinity Reader in Cambridge, thus replies to the *Rhemists*, “It is false, that we will have no
 “Reverence given to the name of *Iesus*; We say, that there
 “ought to be no other honour or reverence given unto it, than
 “unto the name of Christ, of Lord, of God: And further we say,
 “That this suppleness of your *Knees*, in bowing at the name of *Iesus*
 “is nothing but a mask to hide the starkness, and numbness of all
 “the joynts of your soul, in your submission to the Commandment
 “of *Iesus*: for it is well known, that your *Knees*, which are
 “Camel-like in the courtesie which you give unto this name, are
 “joyntlesse, and Elephant like in your obedience unto his Precepts
 “to whom this name appertaineth. Thirdly, We testifie, that
 “this is a Will-Worship, not only troublesome to the Assembly, by
 “irksome scraping of the pavement, & unseasonable interruption
 “of that which is read or preached, but pernicious in regard of the
 “suspicion that it may move of the inequality of the Persons in
 “Trinity, whilest the Title of the Son being honoured with cap
 “and knee, the other have neither Bonnet vailed, nor foot moved
 “to testifie any honor to them. Their Vaunt of Scripture for
 “proof of this worship must needs avaunt; for this being the only
 “stay, which they can pretend out of Scripture, maketh nothing
 “for it. 1. For that the name of *Iesus* in this place signifieth
 “not any Title or Note, whereby Christ is called, but his Authority
 “and whatsoever is glorious and excellent within him. 2. For
 “that

" that he understandeth not by *Knee* the member of the Body ;
 " whereby men give a signification of Reverence towards the
 " Persons whom they honour , but by a *borrowed speech* , the
 " subjection, & bending of all creatures unto the infinite power of
 " *Christ* , so that the souls departed, and *Angels* which have no
 " *Knees*, are subject to this courtesing, as well as men : If therefore
 " the heavenly Spirits can yield this subjection to *Christ*, without
 " courtesing at the name of *Iesus*, It followeth, That this Expo-
 " sition of bowing the Knee, is far from the meaning of the *Apo-*
 " *stle*. 3. For that the Kneeing and Courteling here spoken of,
 " is performed as well by the wicked and Disobedient, as by the
 " Holy and Obedient Spirits ; It is plain, that all kind of Reve-
 " rence, being a voluntary and frank worship of *Christ* , after
 " the Prescript of his Word is without all warrant of this place.

" This *Scripture*, making nothing for them, their *Reason*, al-
 " though it were likely, cannot bear it out. And where they would
 " free themselves from *Superstition* in *Syllables*, because they bow
 " not at the name of *Iesus* the Son of *Syrach*, the same maketh
 " against them which have devised such a worship, as at unawares
 " they may give as well to *Iesus* the Son of *Syrach*, as to *Iesus*
 " the Son of *God*, whilst the knee, jumping with the first utterance
 " of the word *Iesus*, preventeth oftentimes the Pronunciation of
 " the other words of the Son of *Syrach*; the very danger therefore
 " of communicating of this Worship with others, which they would
 " have proper to our *Saviour Christ*, might easily have admonished
 " them of the insufficiency of this Service : And seeing the name
 " of *Iesus* in the Son of *Nun*, and in the high-priest of the same
 " name, of whom only we are assured, that they were rightly thus
 " called, is the same with the name ascribed unto *Christ* ; We see
 " not by what reason honour may be withdrawn from the one,
 " which is given to the other, especially considering, that they had
 " not this Title of *Iesus* in their own right, but in the right of
 " *Christ*, whose Figures and lively Representations they were; and
 " if other might withhold it, yet you which give the same honour
 " to the Image, which you give unto the thing it self, cannot be
 " conceived so to do : What will you answer to this ? that, as you
 " are in danger of *Superstition*, in the former point, so in this you
 " are charged with *Prophaneness*, which neither cap nor courtesie
 " at the name of *Iesus*, out of the Church, where the name is the
 " same, and as well to be honoured without as within the Church,

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f Serm. at
Whitehal. April
24. A D. 1614
on Phil. 2. 8,
9, 10.

g Queries to
the bowers at
the name Je-
sus, p. 26.

“ which Service you perform in the *Crosse*, whereunto you do
“ Homage, as well when it standeth in the *field*, as when it is
“ erected in the *Chancels*. To your other reason, that in reverence
“ we uncover our heads at the name of *Princes*; We answer, That if
“ it were so, yet the civil honour is not tied to such strict Laws as
“ is the divine, therefore there is greater freedom of choice in the
“ one than in the other; and it is known what is said of Civil ho-
“ nour, that it rather standeth in the will and judgement of the
“ giver than of the taker, which is clean contrary to the honor of
“ God, which dependeth of the pleasure and commandment of
“ him that taketh it, and not of him that giveth it.

But it may be replied, to let pass those *Popish Doctors*, there are
of our own that found this Ceremony upon this Text, that treasure
of Learning, that fountain of Eloquence, Bishop Andrews, (f) also
Mr. Widdows, and Mr. Page, long standers in Oxford, &c. To this
there may be returned divers answers that may be found, not alto-
gether inconsiderable. 1. That Mr. Widdows, Mr. Page, cum aliis
are but the followers of that Bishop of renown. 2. That learned
Mr. Prin(g) doth positively affirm, that he was the first not only
Bishop, but Protestant Divine, who ever presumed to make it a duty
of the Text. 3. That famous and judicious, Dr. Whitaker, in *Præf.*
Resp. ad Sand. demonst. de Antichristo, reckoning up many ridiculous
consequences that the *Papists* make from Scripture grossly abus'd, in
the last place, as none of the least, gives in this, *Christo nomen datum*
est supra omne nomen ut in nomine Iesu omne genua flectatur, ergo quo-
ties Iesu nomen auditur, capita nudanda & genua flectenda sunt Christ's
name is above all, therefore all must cap and bow as oft as *Iesu* is
named 4. The Bishop may be matched with godly and learned Bi-
shops & Doctors of our Church, that going before him are against him

1. Bishop Alley, in his *Poor mans Library*. Lond. 1571. tom. 2.
miscel. prælect. 5. & p. 103. & 104. “ Saint Paul writeth to the
“ *Philippians*, that God gave unto Christ a name above every name
“ that at the Name of *Iesus* every knee should bow, both of things in
“ heaven, and of things in earth, and things under the earth. *Nomen*
“ Name in this place is taken for Dignity, and Honour, and so it is
“ used almost in all Tongues; especially in the Scriptures, it is a fa-
“ miliar speech, Paul therefore by this word Name signifieth high
“ and great power to be given unto Christ, and Christ to be set in
“ the chiefest degree of honour, & there may no Dignity be found
“ like, either in heaven, or in earth. It is to be wondered of some
“ which

" which do coactly restrain this Sentence of Paul to the two Syllables
 " of this name *Iesus*. Paul speaks of the whole Majesty of Christ,
 " for they which do consider, and have no further respect, but only
 " to the two Syllables of the Name, do like as one would discuss
 " and find out by this word *Alexander*, the great prowess of the
 " name which *Alexander* got him. But I pray you, how much more
 " foolish are the *Sorbonists*? which gather by this place of Paul,
 " that the Knee is to be bowed as often as this Name *Iesus* is pro-
 " nounced, as though this word were a word which hath in the
 " very sound all the power included; but *Paul* speaketh here of
 " the honour which is to be given to the Son of God, and to his
 " Majesty, and not to the Syllables either sounded, or written;
 " and in this behalf, how much, I pray you, did the pelting Pardo-
 " ners deceive the people? In selling this Name, in golden, or
 " printed papers? as though they might obtain either remission of
 " sins, or else the favour of God thereby.

2. Bishop Babington. Lond. 1637. on the Lords prayer p. 134.
 " At the Name of *Iesus* every Knee shall bow.] That is, not when
 " the word is pronounced we should make a courtesie, but we shal
 " all, and every creature be subject to his Power, Authority, and
 " Dominion: but by Name there, *Iesus*, is meant *dominatio &*
 " *potestas* Domination and Power, and *Genusflectionis vocabulo ex-*
 " *primitur subjectio*; by Bowing there is expressed and meant
 " subjection to that Dominion and Power. Likewise on the
 " Creed; p. 169. " I think the place to the *Philippians* not well un-
 " derstood, hath, and doth deceive them; the place is borrowed
 " from the Prophet *Isaiah*, and therefore by conference evident
 " that the word Name signifieth Power, Glory, Honour, and Au-
 " thority above all powers, Glories, Honours, and Authorities,
 " and bowing the knee signifieth *subjection, submission*, and obedi-
 " ence of all Creatures to his beck, rule, and government; for
 " what material Knees have things in heaven, in hell, &c. this
 " knew the ancient Father *St. Origen*; and therefore writing upon
 " the 14th. of the *Romans*, where these words be again, saith, *Non*
 " *est carnaliter hoc accipiendum quasi coelestia ut Sol, Luna, Angeli*
 " *genua aut linguas habeant, sed genuflectere significat cuncta sub-*
 " *jecta esse et cultui Dei obedire*; these words are not to be taken car-
 " nally, as though things in heaven, as the Sun, Moon, Angels, &c.
 " had Knees or Tongues, but to bow the Knee signifieth, that all
 " things shall be subject and obedient to the Service of God; This

It is not only *St. Jerom* (h) also, and therefore saith, *Non ad genua corporis, sed ad subjectionem mentis & inclinationem spectat, sic David* B. Andrews would. *dicat, adhaesit pavimento anima mea.* It doth not belong to the

knees of the body, but to the subjection and bowing of the mind as *David* saith, *My soul cleaveth to the dust*: For shall we think (saith he) that either heavenly things or all earthly things have Knees? he like in effect have *Theophylact, Beda, Ambrose, the Gloss, and some of their own Papists. Imperio ejus subicientur Angeli, homines, demones*; to this Rule and Government shall be subject *Angels* in heaven, men in earth, and devils under the earth: *This is to bow the knee to him, and this is for him to have a Name above all names.* Great is the Judgement certainly, when men have eyes and yet see not, ears and yet hear not, hearts and yet understand not. *A little after*: And this again sheweth the gross ignorance, or wilful malice of *papists* in so extolling the bare word *Jesus*; for whether is greater, *Henry*, a proper name common to many of his Subjects, or *King*, a name of Office peculiar to him, *Mary, or Queen, John, or, Earl and Lord.* As then *Henry* and *King* be, so is *Jesus* and *Christ*; therefore judge whether is greater, if we were to stand upon names and literal titles. (i)

But to draw toward a Conclusion in this particular, seriously consider 1. The Text with the Context. 2. The place whence borrowed, *Isa. 45. 23.* כִּי נִשְׁכַּעְתִּי וְיָצָא מִבִּי צִרְקָה רַבָּר וְלֹא יִשׁוּב

כִּי לִי חִקְרָע כֵּל כִּרְךְ תִּשְׁכַּע כָּל לִשׁוֹן

I have sworn by my self and the word hath gone out of my mouth in righteousness, and shall not return; that to me shall every knee bow and every tongue swear. 3. Ancient and modern Writers on the place. Mr. *Prin*, in his *Appendix*, gives us 80. and in his *Lame Giles*, 60. Enough to satisfy any reasonable man concerning their Judgment in the point. 4. And know that there are, that only make it an indifferent thing in its own nature, that have pleaded much for it yet durst not stamp Gods image or superscription upon it, but it, is *not a dignū*, not unworthy the observing, that in things of this nature though at first they are brought into the Church as the brats of humane invention; and are suffered to grow up as *idola*, yet they are never thought safe, and in quiet possession, till fathered on God, i. e. till they can produce some wrested Scripture to establish them; that is thought requisite, as the *Great Seal, ad corroborandum titulum*, to give them a good Title; and therefore if they would make this Scripture sure and full for their purpose, their way were to render it

At

Note

is clean contrary to Bish. Andrews.

* Hooker Zanchy, &c.

At the Name Iesus every knee shall bow, and in the Margin, as another reading, or put off the hat, or make low curtesie. And to bow the Text somewhat this way, there hath, as Mr. Prin reports, been some endeavour; thus he in his *Query to Bowers*, Edit. 4. p. 2. "All the Greek and Latin Fathers whatsoever, do render it *In*, not *At* the Name; and all English Translations, *Wicklifs*, *Purries*, *Tyndals*, *Coverdals*, *Mathews*, the *Bishops Bible*, set forth in the second Year of *Queen Elizabeth*, used in all Churches during her Reign and since till the last Translation, 1614. Likewise *Erasmus Paraphrase*, enjoined to be had in all Churches by *Queen Elizabeths injunctions*. "All our Ancient English Writers, and the *Common Prayer Book* it self, in the *Epistle on Palm-Sunday*, till Mr. *Conzins* corrupted it, in the year 1629. by turning *In* into *At*, without any lawfull authority, and causing it to be since so Printed; and he *queries*, whether the last English Translation (which the Translators themselves rendred in the name, according to the *Original*) was not corrupted by Bishop *Andrews*? (As some on good grounds report) who without their privy altered *In* into *At* the Name, when the Copy was fitted for the press, of purpose to confirm this Ceremony for which he had preached, (k) Else it had been printed *In*, not *at* the Name, as the Translators truly Englished it, and as the same Phrase is ever translated by them in all other places throughout the Bible.

k At Court the same year.

But as now it stands at the name of *Iesus*, there are these reasons stand up against it. *Were it the mind of the Text*. 1. It were a sin to omit bowing at any mention of the name *Iesus*, though in swearing or blaspheming, or at reading, or seeing the name; to this latter, *Salmeron* the *Jesuite* is positive, *Operum* tom. 3. tract. 31. p. 335. *Tale enim nomen Iesu, sine voce prolatum vel auditum, sine ubicunque, Scriptum aut pictum, sculptumque, dignum est latria*. For such a name, *Jesu*, whether spoke or heard, wheresoever written, painted, or engraven, is worthy of Worship. And as for the former, to bow when his name is mentioned in swearing or blaspheming, the reason is every whit as cogent, as for its first original, which is made to be the contempt put upon that Name by *Jews & Pagans*, and might not such a devout soul thus argue? When other Christians shall prophane the name of my *Jesus* by their wicked swearing, then is it meet for me to testifie my high reverence of him by my lowly bowing, that my knee may honour him, when their tongues contemn him. But it possibly may be thought

no

no dishonour to swear by *Iesus*; to bow the Knee in the *Church*, and to swear in the *Streets*, both may be thought by some to acknowledge him a *Saviour*. 2. If a duty of the Texts putting off the hat, is not enough, unless we think that the head will be taken for the Knee, and God requiring one thing will accept another. 3. Nor bowing one knee, it being *πᾶν γόνυ*, every Knee. 4. The tongue should likewise confess *Iesus* the Lord, for this is adjoyned, *verse 10.* *ἡ πᾶσα γλῶττα*, and every tongue, etc. in which there would be, *Circulus in infinitum*, no end; the knee calling for the tongue, the tongue for the Knee in *perpetuum*, continually.

SECTION III.

Ab utili Arg.

THere is great advantage] And if all were true, and could be made good, it were worth the while *opera precium* to bow every time *Iesus* is named, were it a thousand times in an hour; For *Salmeron* the *Iesuite*, *Operum tom. 3. tract. 37 p. 335.* tells us, *Iohan. 22. ducentos dies vera indulgentia omnibus qui ad nomen Iesu genua flecterent vel caput inclinarent, vel tunderent pectus largitus est* That *Pope Iohn 22.* frankly gave two hundred days true indulgence to whomsoever should bow the knee or head, or knock the breast at the dame of *Iesus*; this was about *An. Dom. 1276*, as *Alstedius*, or *1315.* as *Bellarmino*; neither of them make him late enough, and *Alstedius* the 190. *Pope*, yet none of his Predecessors durst be so liberal; and it were something if we could say it was *vera indulgentia*, of true indulgence, it was truly the indulgence of a *Pope*, *Sir Edwin Sands*, in his *Europa. speculum*, *London, 1638. p. 23.* relates it a little otherwise, as to time, making the two hundred daies to be 20. years; but, as to the substance and effect, all comes to one, the two hundred days and twenty years indulgence are both alike, *nihil in re*, nothing indeed. Thus he. *By grant from Pope Iohn the 20. every enclining of the head at the naming of Iesus gets twenty years pardon a matter in Italy, no not this day unpractised.* 1. Indeed could *Pope Iohn*, or any of his Successors, make good this word, though there were no command, yet there being so large a Promise, it were worth the doing; who would not encline the head to have at once taken off his head 200 daies, or 20 years sin? 2. I may better say, to encline the head at the naming of *Iesus* rather makes, than pardons a sinner, runs him more in debt, than helps him out. 3. I know

know not what feats this may work in *Italy*, or among the *Papists* but surely it will never prevail with one *Protestant* that understands the way of remission of sin, he knows better how to have recourse to the *Blood of Christ* which was shed for the remission of sin, *Mat. 26. 28* τὸ ὅτι πολλῶν ἐκχυόμενον εἰς ἁφίσην ἁμαρτιῶν, then to incline his head at the naming of *Jesus* for 200. daies or 20 years pardon. Pardon me if I think this Argument will little prevail were it proclaimed in the Market-place: Oh! ye sinners bow your heads every time *Jesus* is named, and by the grant of *Pope John* the 22. you shall have 200. daies, or 20. years pardon; but we shall dismiss this *Pope* with what *Caranza ordinis predicatorum* saith of him in *Epitome Conciliorum*, *nil dignum memoria gessit*, Either he knew not this, or did esteem it *nil dignum*, so that our great advantage is come to nothing.

But though the *Popes* Pardon be little worth, yet the prayers of the *Saints* are to be valued, *Iac. 5. 16* πολλὴ ἰσχὺς ἐστὶν δικαίων προσευχῶν righteous mens prayers are very prevalent, and it seems there are Canonical prayers for such (p) 'The *Papists* have instituted both a solemn holy day of the name of *Jesus* on the seventh of *August* & *Howers* of the name *Jesus*, with this Collect for all that devoutly bow unto it: God who hast made the most glorious name of thy only begotten Son *Jesus Christ* to thy faithful ones, the highest miracle with the affection of sweetness, and exceeding dreadful and terrible to wicked Spirits, mercifully grant, that all those who devoutly worship this name *Jesus* in earth, may partake of the sweetness of its holy consolation in this life, and in the world to come may obtain the joy of endless exaltation, & rejoicings by the same our Lord *Jesus Christ* thy Son. To a prayer, that it may be prevalent, there are requisite, 1 *Verbum Dei*, that it may be in faith. 2. Δύναμις, a meet person that it may be accepted, beside the good words and affections, otherwise we may but περιτευχόμενοι βέλτολογεῖν, use vain repetitions which *Christ* decries; not much unlike to this in *Lame Giles prope finem*: 'The *Popes*, the *Church*, and *Priests* of *Rome*, to advance their Ceremony the more, have inserted this notable Prayer for the *Bowers* at the name of *Jesus* into the *Mass* of the name *Jesus*, for which very name they have a particular *Mass* and *Psalter*, as they have a feast. & then the Prayer very little differing from what before. But notwithstanding all this, I shall shew you a more excellent way καὶ ἐπιβολὴν δέδωκεν, 1. Be indeed one of *Christs* 2 Bow thy knee, i. e. pray to God the Father in his name. 3. For those

P Prins Que-
ries to Bow-
ers, p. 20.

those things he hath promised in his Word ; then have we a sure Word, we shall obtain, *John 16.23.* Ἀμὴν, Ἀμὴν, λέγει ὑμῖν ὁ πατήρ, ὅτι ὅσα ἐγὼ εἰρήσαίη τοῦ πατρὸς ἐν τῷ ὀνόματι μου δώσω ὑμῖν.

SECTION N. IV.

4. **T** Here seems to be some danger, that if we do not bow, we must break ; For B. Andrews on this subject, page 477. hath this Passage, “ Look to the Text then, and let no man perswade you, but that God requireth a reverent carriage, even of the body it self, and namely this Service of the Knee, and that to his Sons Name, Ye shall not displease him by it, fear not, fear this rather ; for the knee, if it will not bow, it shall be stricken with somewhat that it shall not be able to bow : and for the Name that they that will do no honour to it, when time of need comes shall receive no comfort by it I would willingly give a candid interpretation of this passage, and would fain make this the meaning of it, that they which will contemptuously deny to yield due Reverence to Christ, both with body and soul, have just cause to fear the stroke of Gods justice, and little hope to receive comfort by him : But when I seriously consider the whole drift of his Discourse, and how confidently he fastens, *bowing at the name syllabically*, taken as a duty upon the Text, as appears, page 476. This is sure the words themselves are so plain, as they are able to convince any mans conscience, and there is no Writer, (not of the Ancient) on this place, that I can finde, (save he that turned all into Allegories) but literally understands it, and likes well enough we should actually perform it : I am inforced to dissent from this Learned Bishop, & that not without reason, considering what before spoken to that of the Phil. 2. 10. And therefore, *Episcopi venia*, with his leave, I cannot but take it as a sudden flash of his inordinate Zeal, *brutum fulmen*, a meer crack.
- But we shall oppose a threefold real danger, that the Bowers at the name are like to run into, which is well worth the weighing.
1. That *Iesus is better then Christ*, It was the judgment of Doctor Whitaker, in his answer to Reynolds, London, 1585. page 398, 399. concerning putting off our Caps, and making Courtesies at the name of Iesus. Mr. Reynolds is very earnest, and concludes in the end, That I am an *Atheist*, and make no account of Christ “ for
- Arg. ab incommodo.
a Bishop Wither did not conceive the Injunction of it could be founded on Phil. 2 10. and wondered at some learned mens Assertions, that it was the exposition of all the Fathers upon it. Armagh's Jug. p. 147.

"for denying that, seeing we yield this honour of Cap & Courtesy,
 "to the Letters, Name, Seal, of the Prince. If this be a true
 "Argument, Mr. *Reynolds* as you in your vehemency would have
 "it seem. How comes it to pass, that Gods name among you is
 "not honoured with like reverence of Cap and knee, whensoever
 "it is heard? Will you put off your Cap when the Prince is na-
 "med? and, will you make Courtesies at the Popes name, at his *tri-*
 "*ple Crown* or *Cross*; and will you never once stirr your Caps or
 "bow your Knees, when God is named? Is this your Religion?
 "Is this your fashion? Then let me conclude against you, as you
 "have done against me; that you are by your own Argument ve-
 "ry *Atheists* such as make no account of God himself: For other-
 "wise this conclusion of yours (that I am such an one, for not
 "honouring the *Name* of *Iesus* in such sort) is falsly, though
 "maliciously devised. The Jews and Infidels have abhorred the
 "Name of *Iesus*: I grant, but no more the *Name* of *Iesus*, than
 "the name of *Christ*; seeing *Iesus* is *Christ*, and *Christ* hath as Note
 "much deserved to be hated of them, as *Iesus*: *Christ*s name
 "may a thousand times be heard among us, and no man moveth
 "Cap or Knee. *Iesus* is no sooner sounded, but every man by and
 "by puts off his Cap, and scrapeth on the ground with his foot,
 "and yet not alwaies, or in all places, but in the *Church*, and Notes
 "especially at reading of the *Gospel*. This may breed a more
 "dangerous Opinion, than any it can remove, *That Iesus is better*
 "*than Christ is*, and more worthy of Reverence, which is wicked
 "to imagine.

And yet somewhat leaning that way, even to this Opinion, are
 those lines of Bishop *Andrews* page 476. It may be more than he
 was aware: for thus he, "Why to this *name* more than to the
 "*name* of *Christ*? There want not *Reasons* why, *Christ* is not,
 "cannot be, the *Name* of *God*: *God* cannot be anointed; but a B Babington,
 "*Iesus* is the *Name* of *God*, and the chief *Name* of *God*; the *Name* before of ano-
 "of *Christ* is communicated by him to others, namely to Princes ther minde v.
 "So is not *Iesus*, that is proper! *Ego sum*, & *prater me non est* los. King is
 "*alius*: & ever that which is proper, is above that which is holden greater than
 "in common: *Christ* is anointed, To what end? to be our Henry.
 "Saviour, that is, the end; & ever the end is above the means; ever b almost all
 "the name of Health above the name of any Medicine: But when Interpreters
 "we find expressly in the *Verse*, This name ^b is exalted above all against him]
 "names; and this act limited to it in direct words, and so this
 C "name

“name above them, in this very peculiar: Why seek we any further? The Bishop seems to me falling, if not fallen into Dr. Whitakers ditch, and therefore high time to give others warning, to take heed, That by bowing at this *Name Iesus*, they do not breed this Opinion, *That Iesus is better than Christ is, and more worthy of Reverence*, which great Whitaker saith, is wicked to imagine.

2. *Danger to occasion bowing in Divine Worship to meer men yea a bad one too*; to the very name of *Bar-Jesus*, the Sorcerer to and at which Dr. Cozens, with many more at *Durham*, most devoutly bowed, no less than twice in one day, one after another. So Mr. Prin relates in his *Querie to Bowers*, Page 21.3. *It breeds evident and frequent disturbance in the service of God*: For, if we seriously minde what about, we cannot so frequently bow, and if we bow as oft as *JESUS* is mentioned, we cannot attentively heed, *Iesus* being often mentioned twice, and sometime thrice in one ver. John. 19. 38. and *Ephes* 1. 1, 2, 3. four times in three verses. *Col.* 1. 1, 2, 3, 4 four times in those four Verses. Lastly, *1 Cor.* from 1 to the 11. it is 9 times, enough to convince were there no more, That it is not the Duty of the Text: for God is not the Author of Confusion; nor for to be practised in the Church, where all is to be done, *εὐχαριστοῦντες ὁ ἀλλήλους, ὡς οἱ οἰκοδομοῦντες* and this seems very repugnant to decency, order and Edification: Therefore lets not be affrighted with words, but take heed of these three Real Dangers.

SECTION. V.

5. **B**Ut it is an *Ancient Custome*, for Zanchius, on *Philip.* 2. 10. *Atq; hinc non dubito quin profecta sit illa Antiquissima consuetudo in Ecclesiis, ut cum nominatur Iesus, omnes aperiant caput in testimonium reverentie, et adorationis, et confirmata fuit contra Arianos, et alios Hæreticos, qui dicebant hunc Jesum nudum esse hominem consuetudo fuit, non improbanda, sed postea versa est in superstitionem ut multa alia piè & Sanctè instituta*: And hence, without doubt proceeded that most ancient Custome in the *Churches*, that when *JESUS* was named, all uncovered their heads, in the Testimony of Reverence and adoration, & it was confirmed against the *Arians* and

and other Hereticks, which said, That this *Iesus* was a meer man, a Custome that was not to be disallowed, but afterward was turned into Superstition, as many other things piously and holily instituted To this of his, with Reverence to so great a Man, it doth not appear to be *Antiquissima Consuetudo*, a most ancient Custome, in strictness of sense, *proprie loquendo*, It was long before him; but I conceive likewise, it was long before it was; I do not finde the *ancientest Authors* or *Councels* to take notice of it, so that with *Zanchie's* good leave, I take it more proper to say, *antiqua* ancient, then *antiquissima* most ancient; Therefore Mr. *Prin* in *lame Giles*, Page 12 Queries, "What Ancient Fathers or Authors can be produced to prove this bowing at the recital of the name of *Iesus* a Duty of the Text, and What are their Names? What Father or ancient Records do testifie, that bowing at the name of *Iesus* was used in the *Primitive Church*, and What are their words? What Ancient Authorities there are before *Zanchius*, *Whitgift*, or *Hooker*, which testifie, that bowing at the Name of *Iesus*, was used in the time of *Arius*? Whether there be any one Father, who speaks directly and punctuall of bowing at the Name of *Iesus*, and Who is he, if any such there be? whether *Popes* or *Popish Councells* and Authors were not the first broachers, and chief Propagators of this Ceremonie? And yet more full and particular in his *QUERIES* to Bowers, at the Name, Page, 15. "What Father or Ancient Writer, for above 1250 Years after Christ commenting on this Text, makes *Iesus* the Name, above every Name, principally meant and intended in this Text, and not rather the Names *God* and *Lord*? or that makes this Ceremony of bowing or capping at every naming of *JESUS* in time of Divine Service or Sermons in the Church, the bowing spoken of in this Text; and What are their words to this purpose? or, Whether it be not an undoubted truth, That no Father or Writer for 1200 Years after Christ, and more, made any such interpretation of these words, or mention of any such Ceremony used in the Church, which certainly used it not till above 1250. Years after Christ, and so deemed it not a Duty of the Text, or necessary Ceremony. What Father, Ecclesiastical Historian, or Writer, for 1500 years after Christ relates That this Ceremony Was taken up by the Christians in the Primitive Church, to justifie to testifie the Eternal Duty of Christ against the *Arians*, and other Hereticks, who denied it. Whether this ground of the original use of this Ceremony be not a meer

groundless Forgery and Fancy of some late Writers, void of all proof, authority, and not warranted by any antiquity? But to proceed.

2. *Antiquitas sola non valet: Antiquity is not enough.* If verity and Bonity be conjoyned, then it is like gray hairs, found in the way of righteousness, בִּרְךְ צִדְקָה. But *Consuetudo sine veritate vetustas Erroris est*: Custome without Truth is but Error gray-headed. Lord *Verulam* in his *Considerations* writes considerably in this particular. "It is excellently said by the Prophet, *State super vias antiquas, & videte quanam sit via recta & vera, & ambulate in ea*: So as he doth not say, *State super vias antiquas, et ambulate in eis*. For it is true, that with all wise and moderate persons, "Custome and Usage obtaineth that Reverence, as it is sufficient "matter to move them to make a stand, and to discover, and take "a view; but it is no warrant to guide or conduct them; a just "Ground I say it is of Deliberation, but not of Direction. But on "the other side, Who knoweth not, That time is truly compared "to a stream, that carrieth down fresh and pure Waters into that "Salt Sea of corruption which invironeth all humane Actions? "And therefore, if man shall not by his industry, Vertue, and "Polity, as it were with the Oar rowe against the Stream and "Inclination of time: *All Institution and Ordinances, be they never "so pure will corrupt and Degenerate.*

3. He that is versed in Antiquity, must needs know that many things are very ancient, which yet by all are justly buried in the grave of Oblivion, there are times and seasons. In this point let us hear that most learned *Daily*, in his incomparable TREATISE, concerning the right use of the FATHERS, L. 2. Page 143, "If "we ought to stand to the Fathers, and not to depart from any thing that they have authorised, nor to ordain any thing which they "were ignorant of: *How comes it to pass, That we at this day see so "many several Observations & Customs, which were observed by the "Ancients, now quite laid aside?* And whence is it, that we finde "in Antiquity, no mention at all of many things, which are now "in great Request among us? Page 148, &c. He doth demonstrate it in many Particulars, in reference to Ceremonies in Christian Religion: After that, in matters of Church-Government, it is too long, and too much out of our way to transcribe: But the whole is singularly worth the reading, especially that of DISCIPLINE. Page 162.

4. *Verfa est in superstitionem*, afterward it was turned into superstition, which is enough to overturn a *meer Custome* that hath no footing on the ground of the Word, though first good in intention; hear Bishop *Andrews* himself, p. 477, speaking of bowing at the name of Jesus: *Indeed, if it were a taken-up-Worship, or some humane injunction, it might perhaps be drawn within the case of the brazen Serpent.* Now whether it be the duty of the Text I leave to the considerate upon the perusal of *Seet. 2.* When things are mouldy though never so good before, they are ejected. I know no other way to justify *Hezekiahs* breaking the Serpent, which for its first erection had a *divine Precept*, & might have been kept with a distinction of a *relation, remembrance, and apprehension, &c.* as likewise Christ and his Disciples refusing to *wash*, in such things these men would have thought it no hard matter to come off with a cleanly distinction to have saved the Serpents head and their own hands from superstition. It seems to me that when a Custom once becomes superstitious, the devil is more served by the observation of it, than God was ever honoured by the good intention of the inventors: first or last, if not from first to last, the devil will be sure to gain by humane Ceremonies introduced into Gods worship.

Lastly, *Contra Arianos & alios hereticos*, against *Arians* and other Hereticks. There have been *Macedonians*, and others that have impugned the Deity of the *Holy Ghost*, yet no such custome introduced to testify our faith in him, *Austin. de her. c. 52. Macedoniani sunt à Macedonio Constantinopolitana Ecclesia Episcopo quos & πρωτομάχους, Græci dicunt eo quod de Spiritu Sancto litigent nam de Patre et Filio recte sentiunt, quod unius sint ejusdemque substantia vel essentia sed de Spiritu Sancto, hoc nolunt credere, creaturam eum esse dicentes.* The *Macedonians* are of *Macedonius*, Bishop of the Church of *Constantinople*, whom the *Gracians* call fighters against the spirit because they strove about the Spirit, for of the Father and the Son they thought aright, that they were of one and the same substance, which they would not believe of the Spirit, saying that he was a Creature. And it is remarkable to me, that in that great Council of *Nice*, about the year 330. after Christ, in which there were 318. Bishops against *Arius*, whom they condemned, there should not be found one motion toward a Canon to be framed for this bowing at his name, nor in that other of *Constantinople*, about the year 380. consisting of 150. Fathers convened against *Macedonius*, that they should invent nothing this way; therefore 2. There are many waies

* *Pro leſſone*
Piſta, ſaith
Gregory M but
 now *pro adora-*
tione ſaith,
 practice, but at
 firſt to teach.

to vindicate *Chriſts* Divinity, that *Chriſt* himſelf preſcribeth, that we need not be put to it to invent a *medium*. 3. This good meaning, being joyned with ignorance or inordinate Zeale, I am apt to think hath begot no ſmall miſchief in the *Church of God*, * I ſhall inſtance in Images. As is plain *l. 9. Greg. Epiſt. ep. 9. ad Serenum Epiſc. Maſſilienſem*. "*Perlatum ſiquidem ad nos fuerat, quod inconſiderata Zelo ſuccenſus, ſanctorum imagines, ſub hac quaſi excuſatione, ne adorari debuiffent, confregeris*. We have heard, that out of an inconfiderate zeal you have broken down the Images of Saints, under this pretence, leſt they ſhould be worſhipped. It was not then come to that height, only his godly zeal to prevent Image adoration. To this *Gregory* replies, "*Et quidem quia eas adorari vetuiſſes omnino laudavimus, fregiſſe vero reprehendimus*; That you have forbid them to be adored we altogether praiſe you, (thus the Pope) but for breaking them, we reprove you. He renders the reaſon, ſuch as it is: "*Aliud eſt enim picturam adorare, aliud per picturam hiftoriam quid ſit adorandum addiſcere, nam quod legentibus Scriptura, hoc ideotis preſtat pictura cernentibus, quia in ipſa ignorant vident, quod ſequi debeant, in ipſa legunt qui literas nesciunt*. It is one thing to adore a Picture, another by the Hiſtory of it to learn what is to be adored, for that which ſcripture is to the Reader this a Picture to the *Ideot* that beholds it, becauſe in it the ignorant ſee what they ought to follow, in it they read that know not Letters. And thereupon he finds fault with the *Biſhop*; "*Frangi vero non debuit quod non ad adorandum in Eccleſiis, ſed ad inſtruendas ſolummodo mentes fuit neſcientium collocatum*; therefore that ought not to be broken that was placed in the *Church* not to be adored, but only to inſtruct ignorant minds. A learned device to teach unlearned men to read great Letters that knew not the little ones, with good intention, but we ſee whither now they have iſſued, to the greateſt Idolatry in the world, notwithstanding *non ad adorandum in eccleſiis*, not ſet up to be worſhipped *et ad inſtruendas ſolummodo mentes*, only to teach. It is an excellent rule *Obſta principiis*, ſtop at firſt; *Modo modo ſine omni modo*; A little and a little till we have hazarded all: yet for this there was ſeeming reaſon as well as good intention, *In locis venerabilibus ſanctorum depingi hiftorias non ſine ratione vetuſtas admittit*; it was not without reaſon they were anciently allowed, but now the *Papiſts* in theſe things do inſanire cum ratione, are downright mad with reaſon.

SECTION VI.

6. **B**UT it hath been and is enjoined.] 1. I confess I find in *Biblioth. patr. tom. 13. p. 351.* it commended, but by whom? By *Sanctus Franciscus*, that Arch-frier, who lived about the year 1230. in his *Litera ad Sacerdotes*: “*Salutem in eo qui redemit & lavit nos in sanguine suo, cujus nomen audientes adorare cum cum timore et reverentia prout in terra, Dominus Iesus Christus altissimus filius, nomen illi, qui est benedictus in seculo, Amen.* Health in him who hath redeemed us, and washed us in his own blood, when you hear his name adore him with fear and reverence prostrate on the ground, *Iesus Christ the Lord*, whose name is, Most high Son, blessed for ever: thus he: It will be prevalent, it may be, with the *Franciscans*, but among true *Protestants* it will be little availing, because coming from Father *Francis*.

2. Yea, but it hath been ordained by Councils. There are divers have decreed it, 1. *Consilium Lugdunense*. At *Lions circa 1273.* as in *Tom. 28. Conc. Parisiis, 1644. Can. 25. p. 577.* “*Convenientes ibidem, nomen illud quod est supra omne nomen, à quo aliud sub Cælo non est datum hominibus in quo salvos fieri credentes oporteat nomen vid. Iesu Christi, qui salvum faciet populum suum, exhibitione specialis reverentiae attollunt et quod generaliter scribitur ut in nomine Iesu omne genu flectitur, singuli singulariter in se ipsis implentes, precipue dum aguntur Missarum sacra mysteria, gloriosum illud nomen quotiescunque recolitur, flectant genua cordis sui, quod vel capitis sui inclinatione testentur.* Let the people assembling in the Church with an exhibition of special reverence, honour that name which is above every name under heaven, given unto men, whereby Believers must be saved, viz. the name of *Iesus Christ*, who shall save his people from their sins, and which is generally written, that in the name of *Iesus* every knee should bow, every one performing it for himself in particular, and especially while the sacred mysteries of the Mass are in hand, so often* as that glorious name is named, let them bow the Knees of their hearts testifying it with the bowing down of their heads.

This indeed is named *Concilium Oecumenicum*, a general one; but beside that it was in France, in the very utmost part of the Continent Westward; the time doth much invalidate its authority, it is but

* Often enough in the Iesu Psalter,

but of yesterday in comparison, *ἄλλοτε* and what not by this time brought in; for before now, under *Innocent 3d.* in the *Lateran Council*, 1215. *Transubstantiation* was confirmed; beside, what singular respect is here had to the Mass, *præcipue dum aguntur Missarum sacra mysteria*, especially at *High Mass*; and their foundation they would seem to build on is but sandy, that of the *Phil.* see *Sect. 2.* before; and might by a cloud of witnesses be made out *τοῦτον ἔχοντες ἰδοὺ μαρτυροῦν.*

Con. Tom. 30.
Parisiis, 1644,
p. 168.

2. *Basiliense*, the Council at *Basil*, circa 1431. *Sess. 21, tit. Quo modo divinum officium in Ecclesia celebrandum sit*, decreed "*Ut in cunctis Cathedralibus, ac Collegiatis Ecclesiis, &c. horas Canonicas dicturi, &c. cum dicitur gloria patri, &c. omnes consurgant; cum nominatur gloriosum illud nomen IESUS, in quo omne genu flectitur cælestium, terrestrium & inferorum, omnes caput inclinent.* That in all Cathedral and Collegiate Churches, while saying their Canonical hours, they should all rise at *Gloria Patri*; and when that glorious name *Iesus* is named, in which the Knees of Cælestial, Earthly, and infernal things bow, they should all bow their head; there is here considerable, 1. The lateness of the Council. 2. The weakness of the ground. 3. And the badness of their conclusion, *Omne genu flectitur ergo omnes caput inclinent; God commands the Knee, and they say, A nod of the head will serve, any thing so there be a shew, or rather the head than knee, because more obvious to sight* *ὁμοῦς αὖ παύσει τοῖς ἀνθρώποις*, that they may be seen.

3. *Concil. Senonense*] *Conc. Tom. 34. Paris. 1644. de morib. 18. p. 665. of Sienna, or Scine* "*Et ut in majoribus Ecclesiis cultus Dei vivi sanctior juxta majorum traditiones in melius reformetur, statuimus ut in Cathedralibus ac Collegiatis et conventualibus Ecclesiis, horis debitis, &c. horas autem Canonicas dicturi, &c. cum nominatur illud nomen gloriosum Iesus in quo omne genu flectitur, cælestium, terrestrium & inferorum omnes caput inclinent.* And that in the greater Churches the holy Worship of the living God may be according to the tradition of the Elders, reformed for the better, we appoint that in Cathedral, Collegiate, and Conventual Churches, at due hours, when saying their Canonical hours, &c. when that glorious name *Iesus* is named, in which every Knee in heaven, earth, and under the earth bows, every one bow the head. This was 1. 1524. 2. But a Provincial Council. 3. Following the steps of their fore-fathers of *Basil*. 4. Such as thought this very bowing at *Iesus* a cogent Argument for bowing

bowing to the Image of Christ: Thus are we led from his Name to his Image. *Et nos quidem non quasi ante Divinitatem, ante Imaginem prosterminur, Sed illum adoramus, quem per Imaginem, ante passum, vel in throno sedentem, recordamur: Et dum per ipsam picturam quasi per Scripturam ad Memoriam filium Dei reducimus animam nostrum de Resurrectione letificat; aut de passione mulcet; non majore quidem idolatriæ periculo quam cum in nomine Jesu omne genu flectitur, caelestium, terrestrium, & inferorum. Quem enim vocula cursim auribus insinuat, hunc eundem fidelibus oculis Imago sedulo representat.* And we do not fall down before the Image as a Deity, but him we adore (b) whom by that Image we remember, either that hath suffered, or now in glory; and while by the Picture, as by the Scripture, we call to mind the Son of God, it rejoiceth us concerning the Resurrection, and asswages us concerning the passion, *not with any greater danger of Idolatry, then when at JESUS Name every knee boweth.* For what the vowels do, cursorily insinuate to our ears, that *The Image* represents to faithfull eyes. We see how one bowing drawes on another, one Image another, & that to defend both, no better Argument than the very Heathen hath.

4. *SYNODUS Augustensis* of AUGUSTA, *Et quum in nomine Domini nostri JESU CHRISTI, omne Genu caelestium, terrestrium, & inferorum flectendum sit, volumus ut omnes quotiescunque in sacris concionibus, aut Missis, Nemine Sanguinis vel Corporis Christi, aut Dei Genitricis MARIAE Virginis fiat mentio, aut quando Canticum, Gloria in Excelsis, aut Gloria tibi Domine, aut Evangelii initium, aut Nativitatis Christi ex Virgine, & Incarnatio in Symbolo, aut Gratiarum Actio in Praefatione, aut hujusmodi alia in divinis Officiis canuntur, vel commemorantur, de recto capite, genibusque flexis, ante Altare, vel ut locus tempusve postulaverit, Deo Reverentiam exhibeant debitam, et populum aut ejus rei imitationem verbis factisq; commoveant atq; hortentur.* And whereas at the Name of Jesus every knee is to bow, We will, That all, as often as they hear in Sermons, or Masse the name of the Body and Blood of Christ, or Mary, or, when *Gloria in Excelsis*, &c: with uncovered Heads and bended Knees they reverence God.

This was 1548, But *Diocesan* requires as much to the Virgin with many other things, and before the *Altar*; still you see *Ruimus in peius*, We grow worse and worse, and all under the name of due Reverence, *Deo Reverentiam debitam exhibeant*:

on. tom. 33.

P. 303. Parisiis
1644.

5. *Synodus Moguntina at Mentz, 'Pari Religione, ad nomen Salvatoris nostri IESU CHRISTI, similiter ad Evangelium, Magnificat, Benedictus, Nunc dimittis, Gloria in Excelsis, Gloria Patri, Ceterasque id genus officiorum partes, sic genuum flectione, apertione capitis, ac totius corporis gestu, se componant, ut ad ea quae ibi aguntur animum intendere videantur.* Let men with the like devotion, at the name of our Lord and Saviour *Iesus Christ*, as likewise at the Gospel, *Magnificat, Benedictus, Nunc Dimittis, Gloria in Excelsis, Gloria Patri*, and other parts of Divine Office, so compose themselves, by bowing the Knee, uncovering the Head, and the like Gesture of the whole body, as they may seem to have their mind occupied in those things that are done.

This was *Provincial*, under the Archbishop *Sebastian*, 1549. not under *CHARLES* the Great, 813. as *H. B* in his letter mistaketh. Doctor *Willet* makes this Observation on these words. 1. That they should bow at the Name of *Christ*, as well as when *Iesus* is named. 2. That the like Reverence should be used, when as other Psalms are sung, and when mention is made of the Father, and Holy Ghost, as in the *Gloria Patri*. 3. That this Gesture should not be done in Reverence to Names or Syllables so pronounced, but only to declare our attention.

Bochelinus,
decreta Eccles.
Gallicana, l. 1.
tit. 2. c. 23. p. 21.

6. *Concel of Rhemes. In Pronunciatione nominis IESU, & cum dicitur versus, Gloria Patri, caput aperiant, & inclinent;* That in pronouncing the Name *Iesu*, and when the Verse, *Glory be to the Father* was said or read, men should uncover their head, and bow: This was 1583.

Bochelinus,
decreta Eccles.
Gallicana, l. 1.
tit. 7. c. 18. p. 86.

Lastly, *CONCILIUM Bituriense, of Aquitane, 1584; In fine Psalmorum, ut ubicunque Gloria Sanctissimae Trinitati redditur, omnes consurgant, et in invocatione nominis IESU genua flectant:* In the end of the Psalmes, and whenever Glory to the Trinity, Let all rise up, and in the Invocation of *JESU* bow the Knee.

By all this we plainly see, First, That this Ceremony hath no great Antiquity: There are divers that are far more ancient. 2. Who they be that are so zealous, and hot herein, the papists, and the later the worse. 3. That it is not alone but attended with other standings and bowings, and cringings. And indeed were it far more ancient we should not need to startle, considering how the Devill was a Lyar. *ὁ ἀρχὴς*, at first, and man a Son of Sin, even *à principio*, almost as soon as made: The truth and Holiness was first, as *Tertullian*, but not long before Error and Unrighteousness, as the

Scripture

Scripture. and when we set aside the Hagiography of Scripture, the best Antiquity we have as to the Two first Hundred years after Christ, How little and Questionable? And then, if we consider What there were of Falie-Teachers in the Apostles times, that were Enemies to the Cross of Christ, and were desirous to make a shew in the flesh: We shall not think it strange, if in hundred of Years creep in a world of corruption, לתורה ולתעורה to the Law, Testimony, it is the safest to keep us to Gods Word, which is an Ancient Word of the Ancient of dayes, עתיק יומין.

But CANON 18. 1603. made in Convocation, ratified by King JAMES, under The Great Seal, when in time of Divine SERVICE the Lord Jesus shall be mentioned, due and lowly Reverence shall be done by all Persons present, as it hath been accustomed, testifying by these outward Ceremonies and Gestures, thir inward Humility, Christian Resolution, and due acknowledgement, That the Lord Jesus Christ, the true and eternal Son of God is the only Saviour of the world, in whom alone all the Mercies, Graces, and Promises of God to Mankind for this life and the Life to come are fully and wholly comprised.

The Canon gives somewhat an uncertain sound, What the Reason may be I take not on me to determine. It speakes not plain, Here is somewhat, as it hath been accustomed, but not, *You must bow*, *Non volumus, ut omnes quotiescunque in Sacris Iesu fiat mentio, genubus flexis et reverentiam exhibeant debitam*: Not we will, whenever Iesu is named in Divine Service, that all with bended Knee exhibite to him due Reverence; But when the Lord Jesus shall be mentioned due and lowly reverence shall be done. So that, there have been learned Men, and in other things conformable, that have not thought themselves obliged thereby to bow or put off the hat, when the name IESUS was recited. But whatever the Meaning of the Canon, I shall here insert what I finde in a Letter of J. H. Batch. of D. of Oxford to his Reverend Brethren, the Ministers of the Church of England, printed 1634. Page 56. ' But if I shall not offend them, I could ' press them further, with the Relation of an Ancient and very ' Learned BISHOP, who being present at the making of ' this Canon, did freely and confidently protest, That neither he ' nor any of his Colleagues did ever condescend unto it when it ' was first concluded, nor when it came afterward to birth, it being, ' as he said, a matter carried he knew not how, by the Power and ' Policy of a Few, without the Consent or Approbation of all, or ' of the greatest part. He added farther: Whereas S. Paul speaks

of the Name of JESUS, That it is a Name above all names : He conceives the word Name to be put there for person, as in *Acts* 4. 12. *There is no Salvation in any other Name under Heaven, whereby we must be saved, quasi diceret*, God the Father hath now declared the Excellency of this person CHRIST JESUS, that he is the Lord of all Creatures, and that they must be in subjection to his power : so he, Well, I will leave this particular, as perhaps offensive, though true : and I will confirm it, if need were, by Sacred Oath, That such was the Resolution of the said *Bishop*.

But the CANON is now extant, and hath the Royal Stamp, and therefore, How far is it obliging? Before I undertake to resolve this Question, being the Obligation of the Canon seems to be of a mixt nature, I shall let that eminent Lawer Mr. *Prin* speak. 1 It doth only advice, *per modum Concilii*, For thus he, in his *Querie to Bowers*, Page 24. 'The Canon if it doth any thing, only adviseth it by way of Direction, not simply commands it, as necessary to be obeyed, leaving it arbitrary for men to use, or not to use it, and Prescribing no Penalty to those who shall omit it, whence *Archb. Bancroft*, in his *visitation ARTICLES*, not long after the CANON made, doth wholly omit the urging or inquiry after the use of this Ceremony. B. *Andrews*, being the first that ever gave it in charge in visitation Articles, at least 16 Years after its first compiling. 2. *No waies binding in point of Law*, thus he, 'Those CANONS were never confirmed by Act of Parliament, or consented to by the Temporall Lords and Commons, but by the Major part of the Prelates and Clergy in Convocation, and that with much Opposition of Bishop *Rudde*: Therefore they are no wayes obligatory or binding in point of Law either to the Clergy, or Laity Neither can they controule the Statute of 1 *Eliz.* Cap. 2. or *BOOK of Common Prayer*, thereby established by prescribing new Ceremonies in time of DIVINE SERVICE, or SERMONS, not mentioned in that BOOKE and Statute, the Ceremonies thereof being confined and limited by PARLIAMENT, can neither be altered, nor multiplied, but by Parliament; which hath the whole power and right of making Laws and Canons, to binde the Subjects, as well in Ecclesiasticall and Religious, as temporal matters, &c. As for the last clause, in the Statute of 1. *Eliz.* Cap. 2. for the publishing of new Ceremonies by the Queen, with the Arch-Bishops, or her Commissioners advice as it clearly shews, That Bishops have no power to make, or alter Ceremonies

“ Ceremonies, as they dayly do, nor yet the *King*, unless specially
 “ enabled and authorised by *Parliament*, else this proviso had been
 “ idle; so it is personal only to the *Queen*, whom the *Parliament*
 “ knew and truted, not reaching to her heirs or Successors, which
 “ were then unknown, and therefore personally omitted, and not
 “ named or truted in this Clause, though they are named in other
 “ Clauses of this *Act*; so that being personal only, it quite expired
 “ with her, and descending not to her Successors, can give them, or
 “ the present *Prelates* no power to prescribe, or enforce either this
 “ or other Rites and Ceremonies, as they do. You may also en-
 quire of Mr. *Bagshaw* in his 2. Arguments in Parliament against the
 Canons, 1641

But *The Logice*, under a divine consideration thus, *Nulla potestas in terra obligat ad peccandum in Cælum*; We cannot be bound to sin by man, that are bound from sin by God; if it any way be found to be sin either in sua natura, in it self, or quoad circumstantias, as to be performed, we must away with it. 9. *Omnis potestas derivata est limitata*; all power derived from God, is limited by God, Nil agit ultra spheram, so every created and derived power is terminated, beyond which there is no obedience, for due obedience is but subjection to true power. 3. *Potestas Ecclesie in rebus indifferentibus magis directiva quam impulsiva*; Church power in things indifferent is rather directive than impulsive; for though there be a power to teach and require all that Christ hath commanded *Mat.* 28. 19, 20. yet there seems to me, not that power to be bequeathed from Christ to any, either 1. To change the nature of things, or 2. To abridge Christian liberty; therefore, *Gal.* 4. 31. the *Apostle* having asserted, οὐ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τὸ ἐλευθέρους; that we are not bond but free, infers *Gal.* 5. 1. τί ἐλευθερία οὗ, ἢ χριστοῦ ἡμεῖς ἐλευθέρωσθε, σὺκατε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε, That we should not suffer our selves to be in bondage, but stand fast in that liberty which Christ hath bestowed, only taking heed to that of 1 *Pet.* 2. 16 οὐς ἐλευθέρου, καὶ μὴ οὗς ἐπιτάλματα ἰσχυρίσθαι καὶ κακίας τὸ ἐλευθερίαν, not using it is a cloak of maliciousness.

But *Art.* 20. th. the Church hath power to decree Rites or Ceremonies. To this there is a double answer: 1. That of *Rogers* on the 39. Articles, London, 1625. p. 101. &c. 2. Proposition, “ The Church
 “ may not ordain what rites and ceremonies she will. She must de-
 “ cree none which be 1. Either for their own nature impious.
 “ 2. Or for use superstitious. 3. Or for their weight grievous.
 “ 4. Or

“ 4] Or for their worthiness in the eyes of the ordainers either of
 “ equal price, or of more account than the very Ordinances of God.
 5. Or against the liberty of Christians and to the entangling of
 them again with the yoke of servile bondage. Or lastly, any way
 contrary to the Word of God. 2. That of Mr. *Prin* in his *Epistle*
Dedictory to King Charles the first, before his *Quench Coale*. “The
 “ third corruption and forgery is in the very *Articles of Religion*
 “ of the *Church of England*, at first compiled in *King Edward* the
 “ 6th. his Raig, 1552. revised and re-established, 1562. in *Queen*
 “ *Elizabeths* daies; after that, confirmed by *Act of Parliament*,
 “ 13. *Eliz. c. 12.* and Printed both in Latine and English the same
 “ year by the *Queens Authority*, the twentieth *Article* in all these
 “ ancient Editions, and all other in *Queen Elizabeths Raig*, as
 “ likewise in the *Articles* of *Ireland*, taken *Verbatim* out of the
 “ *English*, Printed at *Dublin*, 1615. and twice reprinted at *London*,
 “ 1628. and 1629. *Article 75.* of the *Authority of the Church*
 “ runs thus: *It is not lawfull for the Church to ordain any thing that*
 “ *is contrary to Gods word, &c.* But the *Bishops*, to advance their own
 “ usurped authority, and gain some colour to arrogate to themselves
 “ a power of prescribing new Rites and Ceremonies, have forged a
 “ new *Article of Religion*, and added it unto this, without either your
 “ *Majesties*, or the *Parliaments* privy or consent and cunningly ob-
 “ truded it on the *Church of England*, making this *Article* now to
 “ run thus: *The Church hath power to decree Rites and Ceremonies,*
 “ &c. which whole Clause is no part of the *Article* but a meer
 “ forgery and imposture of the *Bishops*, whose Gloss is as pernici-
 “ ous as the *Text*, or worse, for by *Church* they understand no-
 “ thing else but *Bishops*, making the sence of this forgery to be this
 “ The *Church*, that is the *Bishops*, in their *Visitations*, *Consistories*,
 “ high-*Commissions*, (as they now *de facto* do expound it,
 “ witness their late new *Visitation Articles*, *Rites*, and Cere-
 “ monies which they would hence justifie and authorize) and like-
 “ wise the *Clergy* in their *Convocation*, without the *King* and *Par-*
 “ *liaments* consent, have power to decree *Rites and Ceremonies*. So
 “ far he, and as much more in the place, which *brevitatis gratia*, that
 “ we may not be tedious, we omit.

SECTION VII.

HAVING thus examined the Warrant, I shall only add a few Observations, which are not mine, but others; not new made, but long since; worthy the serious Consideration of this present Age, both in reference to what abroad, and at home.

The first, is of the publisher of those 2 Letters concerning bowing at the name or naming of *Iesus*, printed 1634, p. 60. *Beloved I (qualis quisque sum) travailling and residing eftsometimes about my lawfull Negotiations in divers transmaritime places, both in France, Germany, and the Netherlands, have done and do observe in the truly Reformed Churches in all those Countries, That they all as it were with an unanimous consent, do abandon in their Congregations this external bodily bowing, capping, crouching, cringing at the Name or naming of Iesus: And their Ministers do hold it to be an ignorant practice, and impious Ceremony; yea I dare be bold to say, All the rest of the purely Reformed Churches in Christendome are of like unanimous judgment and Practice.*

Here you have *Testem ocularem* an eye-witness, giving in his Testimony for the Practice and Judgement of the best *Reformed Churches*: and in what before related you finde the *Papist*, *pleno ore*, with open mouth, pleading for this Ceremony: Let the wise therefore seriously consider, in a thing not commanded but that hath been superstitiously abused, as *Zanckie*, and still is among the *Papists*, as *Babington*, *Fulk*, and *Willet*, testifie, which they will follow: whether herein they will chuse to comply with the Church of *Rome*, from which we have justly separated; or with the *Reformed Protestant Churches*, with whom we ought to cherish Communion.

A Second Observation, from the Letter of *I. H.* of *OXFORD*, *Bachelour in Divinity*, to his Reverend Brethren, The Ministers of *England*, Page 57. 'And to shut up all the whole with three Observations; which I wish men to weigh well in the Ballance of True Iudgement, and of an upright Conscience.

'First, Though I have often and curiously noted the behaviour of the principal Authors of this Canon, in time of *Divine Service*, and especially in reading of the *Gospel*; yet I could never see them perform any External act of Reverence at the Name of *IESUS*.

'2. Though many good Christians bow not their Knees, or bend their bodies at the Name of *Iesus*, in the time of *Divine Service* or Sermons, yet this omission of outward complement proceedeth not from a want of due and hearty Reverence to our Lord *IESUS CHRIST*; But because the *Ceremonialists* would impose upon them by a plain misconstruction of the *Scripture*, Therefore
"they

they are not willing by such an act of Reverence to give Testimony or Approbation to such a plain ignorant misconstruction of the Text, though otherwise they may be tractable to performe it, according to Knowledge, and to shew their Obedience to the Order of the Church, which yet doth not compel men to the Practice of this Ceremony: For, as it hath been intermitted in many Congregations, & by disuse is wholly laid aside, so we do not hear, that by vertue of this Canon, either any Minister is brought into Question for not stirring or provoking the people unto it, nor any of the people presented in the Spiritual Court, for neglect thereof: But if the Scripture enforce it, and the Canon require it, why is neither the *Pastor* nor the *Parishioners* more sharply intreated in this behalf?

3. Many, yea most that performe not this Ceremony of bowing the Knee at the Name of Iesus, do appear by the best effects of Religion, and in all due Circumstances thereof to have more True Zeal, Devotion, and Love unto the Lord IESUS, than many, yea the most of those *Ceremonialists*, who seeming to honour him with Cap and Knee do by their *Superstition* rather than *Religion* herein prepare way for *Jesuites* to creep in, with the Serpent, by such holes into the Garden of *Eden*, the true Church of God in this *Kingdome*. Let us therefore not so much affect the outward Forme of Religion as make true Demonstration of our Love, Honour, and Obedience unto the Lord *Jesus*, by the most essential and proper Effects thereof; lest when we have revered him with so many Caps and Knees, whereby we please our selves, rather than him, he turns us away with a *Non novi vos*, in the great and fearfull day.

The Last I shall trouble you with is out of a Letter of *H. B. B.* of *Divinity* of *Cambridge*, directed to his Christian Friend, Printed 1632 P 37. 'But at length, to shut up all, Let me tell you what I have observed in those that are most superstitiously observant of bowing or doffing at the naming of *Jesus*. They are commonly ignorant or very Prophane Persons, that with the *Jews* will sing *Hosanna to Jesus*, and crie *Crucifie Christ*: So these will deifie *Jesus* with their head, and crucifie him with their hands and Tongues, by their Lying and Swearing, and wicked living; Or else, are couening *Papists*, or Popishly affected, combining and complying with *Popery*, placing all their Religion in External Rites and Superstitious Ceremonies, and abandoning the Power and substance of True Religion, feeding Hypocrisie with a vain Opinion, That they have done God good service, when they thus honour this Name *Jesus*, being mortal Enemies to *Christ* and his *Gospel*, and the True Professors of it. Such are they that would set up *Antichrist* again, that are so ready to bow, cap, cringe or knee to this Superstition being Enemies to the crosse of *Christ*, whose end is damnation, whose god is their belly, which minde earthly things. Now the Lord purge us more and more from all Antichristian Superstition and Idolatry, and establish our hearts in his Saving Truth to our Eternal Salvation. AMEN.

F I N I S.